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Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

October 4, 1984

Published Since 1877

VBS spearheads Vernal Mission

By Joyce Dorsett

Great projects begin with great dreams.

In George County, the Vernal Baptist Mission is a case in point. On October 1, when a double wide trailer was moved onto the mission site, great dreams were two-thirds realized.



Roger Gilbert, resident of the Barton community, recently was called as pastor. He has been in the ministry for 17 years, most of which has been in bi-vocational service. As bi-vocational minister, Gilbert, like hundreds of other ministers across the nation, concurrently works at a regular secular job.

During the second weekend in September, revival services were held in a tent at the site. A number of decisions were made and the services were well attended by area residents.

"It was a most moving experience... out there in a largely pastoral-type setting, the wind blowing through the trees, the sounds of nearby grazing livestock and children and birds and the fall insects all contributing their presence," summarized one who attended.

VBS conducted

Other activities at the mission have included a Vacation Bible School, held Aug. 6-10, with an enrollment of 104 pre-school through youth. Dolores Walker, wife of First, Lucedale, pastor, John Walker, served as director. The school was conducted and assisted by area Baptist church workers.

"The VBS was highly successful despite uncomfortable heat in the unairconditioned historic old Bexley School," said Walker. The vacated building is located in the vicinity of the new church site.

Graham preaches to 1 million Koreans

SEOUL, South Korea — Evangelist Billy Graham preached to an estimated 1 million Koreans in Seoul's huge Yoido Plaza Aug. 19. Seen by another 10 million Korean television viewers, the service marked the 100th anniversary of Protestant Christian witness in Korea.

There is no Baptist church on the Vernal Road for miles and miles. This fact was observed and noted by Horace Glass, director of missions for George-Greene counties, as he traveled the same stretch almost daily for ten years.

While noting the absence of a strong church, he also realized a number of residents live along the same road. He concluded there was an apparent great need for a Baptist church.

"Two years ago, he put together a task force to begin a probe into the possibility of establishing a mission," said Walker. It was decided after a thorough study that such a mission was needed.

The next step was to conduct a thorough religious survey in the Vernal and immediate area, which was done by Baptists of the association. This took about a month to complete. The pre-determined need was reinforced by the findings of the survey.

Sponsored by First, Lucedale

Director of Missions Glass talked to Pastor Walker, asking if perhaps First Church, Lucedale, would possibly sponsor the mission project. After consideration, he in turn brought the matter before the church body. The idea was well received and support pledged. Thus the project was gaining momentum.

Purchasing the land for the site came next. At length, a site was spotted and procedures began for the purchase of four acres costing \$8,100. Funds were provided by the Mississippi Baptist Convention, money which comes through the state mission offerings in churches.

Volunteering their help in the process of clearing the land and other manual labor were men from several churches in the association. Horace Glass and Charles Fike spearheaded the project. Many people assisted, some from the Vernal area.

The mobile chapel, which comes equipped with a steeple and ready for use, is valued at \$26,000 and is one of some 13 owned by the Convention. It will be available for the temporary home of Vernal Mission Church for up to two years.

After that period, leaders of the project hope to have a permanent building — the results of another great dream.

Joyce Dorsett is a member of First Church, Lucedale.



Younger children attending Vacation Bible School at the Vernal Mission listen with rapt attention to a Bible story. Leading the group are Mrs. Dolores Walker and Lilah War-

ren. Volunteering workers from area Baptist churches conducted the school. (Photo by John Sims)



Children play games at Vernal Mission VBS.

Editorials by don mcgregor

Delivered up to the councils

I was on my way to the printer's office the other day and was casually listening to the car radio. I found myself listening to a talk show. The source person was a lawyer who was providing information on legal rights.

The only statement I remember was that the public needs to realize that any person or entity can be sued at any time for any thing. There is no legal restriction to such activity. The only deterrent is whether or not the one filing the suit feels he has a good enough case to go to the trouble and expense of going to court in order to try to prove a point.

Then a chilling thought came home to roost. The point may be proved whether the one who is bringing suit wins or loses. So his only question may be, does he want to spend the money it would take to get his message out, whether it is a reasonable message or whether it is not.

The next day after the radio-listening episode I was called by a pastor who had been caught in a circumstance in which his character was questioned through an injunction brought against him, though he had never engaged in the actions against which he was enjoined.

He is Nathan L. Barber, pastor of First Church, Bay St. Louis. He and some other religious leaders in the city were picketing in a lawful fashion the establishment of an abortion clinic in the city.

Among other things, Barber and his co-defendants were enjoined from "Threatening, cursing, coercing, intimidating, insulting, shouting at, or doing bodily harm, or threatening to do bodily harm, or otherwise interfering with, hindering, harassing, or injuring any employees of Plaintiff or any other person or persons doing business with Plaintiff or

the property of any of them."

It doesn't make any difference that Barber or any of the others never intended to do any of those things and didn't do any of them. They were enjoined from taking those actions in a legal instrument, and contents of the instrument were published. The public had no way of knowing, if they didn't know the defendants, but what the defendants had already been guilty of the action or were of such temperament that there was cause to believe that they should do such things. Such was the case, obviously.

It doesn't help the public perception of a church when its pastor is enjoined in a legal paper against cursing, threatening, insulting, doing bodily harm, and those other actions.

It can happen to anybody, however.

In this case the court denied the injunction; but the damage, whatever it might be, had been done.

What is the answer? There is no way to stop people from preparing such injunctions except by countering with equally intensive legal action. That is not only expensive but also might serve to further the contrary perception that the public might have.

One thing for sure, those who are

engaged in activities based on their religious conviction need to realize that there are people in the world, and always near at hand, who have very little regard for those religious convictions. And this is particularly so if those convictions would tend to affect their financial income.

So if a person stands on his convictions, some other person might object to that stand and haul the first person into court over it. Not only must the Christian be harmless as a dove, but there seems to be time when he also must be wise as a serpent.

Indeed, it's a jungle out there. And we are as sheep among wolves.

It is plain to see from the experience detailed in this piece that, as noted in verse 17 of that 10th chapter of Matthew, men "will deliver you up to the councils."

But the Master tells us that even when we are brought before governors and kings the Lord will guide our testimony.

So the message would seem to be that we must not fail to provide our witness for righteousness whenever we feel that the need is there. If by so doing we are "delivered up to the councils," then the Lord will guide our response.

Guest opinion . . .

"Pour yourself out for the hungry"

(Isaiah 58:10 RSV)

By W. David Lockard

"Pour yourself out for the hungry." These words provide a clear and strong challenge to the people of God. This graphic command helps to describe authentic religion and the will of God.

To pour one's self out speaks of great commitment. It was deep and determined compassion which prompted our Lord to pour himself out on our behalf. The truth is that proper and compassionate care for the hungry must be combined with faithful acts of worship. The passage promises that God's people will become a strong and enduring brotherhood through their caring and sharing.

In our day hunger is not a scourge but a scandal. It is not a plight but a

pity. While many diet and even die because of overeating, multiplied millions are hungering and starving for lack of minimum nourishment.

We cannot blame God or his earth for the growing problem of hunger. Right now the world produces enough food to ensure a nutritionally adequate diet for every man, woman, and child. We have the physical resources and the technological methods to adequately feed every person on our planet. Perhaps our technology has improved more than our theology.

The mandate to "pour yourself out for the hungry" calls for compassionate and practical action by God's people. The idea of emptying or pouring out suggests that we are to prac-

tice self-denial in order to feed those who are hungry. The results would be staggering and exciting if we were to give and work out of this sense of priority and urgency.

Senator Mark Hatfield has described world hunger as the most destabilizing problem in the world today. "We cannot hope to build a stable world community without fulfilling the most basic human right, the right to eat," he emphasizes.

For most of us our knowledge concerning hunger is greater than our action. A former pastor I know is an excellent photographer. He has the capacity to "see" a good picture. One day he saw a young boy in ragged clothes standing on the sidewalk

peering into a bakery shop window.

The preacher grabbed his camera and snapped a picture of the hungry boy gazing at the array of tasty treats which he could not buy. With much enthusiasm my friend told his wife of the "prize-winning" picture. She replied, "But Vernon, what did you do?" "I told you, I took his picture." Elation turned to tears as the preacher realized what he had not done when he saw the hungry child.

On World Hunger Day and throughout the year each of us must hear and obey God's command to "pour yourself out for the hungry."

David Lockard is director of organization for the Christian Life Commission.

"Pour Yourself Out for the Hungry"

(Isaiah 58:10 RSV)

Observe World Hunger Day
October 14, 1984

"Pour Yourself Out for the Hungry" (Isaiah 58:10, RSV) is the theme for World Hunger Day, to be observed by churches throughout the Southern Baptist Convention on Oct. 14. Copies of "World Hunger," an awareness/action guide, may be ordered at cost (75c) from the Christian Life Commission, SBC, 460 James Robertson Parkway, Nashville, Tenn. 37219. "Hunger Alert", a new guidebook for youth and youth leaders, also is available from the CLC (\$3.00).

The Baptist Record

(ISSN-0005-5778)

515 Mississippi Street

P.O. Box 530

Jackson, Miss. 39205

Don McGregor

Editor

Tim Nicholas

Associate Editor

Anne McWilliams

Editorial

Associate

Journal of

The Mississippi Baptist
Convention

Charles Pickering

President

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Subscription \$7.35 a year payable in ad-
vance.

Published weekly except week of July 4 and
Christmas.

Second Class Postage paid at Jackson, Mis-
sissippi.

The Baptist Record is a member of the
Southern Baptist Press Association.

Volume 108

Number 35

A glance at the Cooperative Program

By M. T. McGregor

Much has been written and spoken recently concerning the Cooperative Program of Southern Baptists. As one who was active in Baptist work before the Cooperative Program came into being, I would like to add my opinion—for whatever it may be worth.

Perhaps one reason today why many of our people, both laity and clergy, do not realize the importance of the Cooperative Program is

because they do not know what conditions were like before it was adopted. While the various organizations and divisions of our work were under convention control, each one was somewhat responsible for raising its own budget; and this made it subject to the whims and fancies of the people. A good speaker, with a good emotional appeal, could channel more funds into his program.

We tried the Seventy-five Million

Dollar Campaign; but it didn't work—for one reason because we never did raise the money. Many plans and schemes were adopted in local situations but to no avail. In 1925 the Cooperative Program was born; and while it may not be a perfect plan, it has worked extremely well through the years.

Before the inception of the Cooperative Program a missionary supported by a church or a group of

churches might be left stranded on the field simply because those churches fell upon hard times. In fact, it happened more than once. A good missionary, who was doing a good work on the field, suddenly had the "rug jerked from under him" because his means of support collapsed. When the Cooperative Program came into existence the convention took over work in some of these
(Continued on page 4)

Committee considers constitution changes

Compiled from Baptist Press and Baptist Record reports

NASHVILLE, Tenn. (BP) — Eight changes to the constitution and bylaws of the Southern Baptist Convention were considered during the September meeting of the SBC Executive Committee.

The committee, on the recommendation of its bylaws workgroup, approved three changes, declined to make three changes, and will continue the study of two additional modifications to the basic document governing the operation of the denomination. To become effective, any constitutional change must be adopted at two consecutive SBCs.

The Executive Committee approved a recommendation to define the length of service any trustee of any of the 20 national agencies may serve and will continue to study recommendations of the number of trustees on each of the agencies and the method of electing seminary boards.

Under SBC procedures, when a trustee resigns or otherwise becomes ineligible, a replacement is elected to the unexpired term. Under the process, trustees elected to fill an unexpired three-year term would be eligible for two full terms — a total of 11 years.

A change was recommended to the Executive Committee by the 1984 Committee on Boards, Commissions and Standing Committees, which suggested a "maximum limit of eight years be placed on trustees, with exception that seminary trustees would be limited to 10 years."

John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La., explained there was "ambiguity on what constitutes a full term" of service for a trustee elected to fill a partial term. "We found the answer in Roberts Rules of Order." Under

the recommendation, any trustee serving more than half a term — more than two years — would be considered to have served a full term, and would be eligible for only one more term.

Executive Committee members approved a recommendation to allow the bylaws workgroup to continue studying a proposal adopted at the 1983 annual meeting on the number of trustees serving on the various boards of the convention. Presently there are 930 trustees.

Sullivan said the executive officers of each board, commission, or standing committee have been asked to recommend the number of trustees they would like to have.

Another matter referred to further study was a motion made at the 1984 annual meeting, requesting a study of whether any seminary trustees were elected by means other than by approval of messengers to an annual meeting of the Southern Baptist Convention.

The committee declined to recommend a constitutional change and a bylaw modification concerning the giving records of the churches of potential leaders in the convention. One change would have specified the convention "recognize the principle that leaders of the convention should come from churches which support the Cooperative Program with a minimum of six percent of the church's total receipts." The other would have required that giving records of potential officers be published in the Convention Bulletin prior to a vote.

Two other changes adopted for recommendation to the 1985 annual meeting concern the titles of the chief executive officers of the national

(Continued on page 4)

The Baptist Record

Drought sears Africa; Southern Baptists help

By Mary Jane Welch

RICHMOND, Va. (BP) — What promised to be a rewarding experience turned into a heart-wrenching eye-opener for Ron and Jan Langston. They came to distribute food to hungry African villagers. There wasn't enough.

"We felt helpless, sick and angry as we saw the faces of the hungry villagers and realized we did not have enough food for them all," said the Langstons, Southern Baptist missionaries in Zimbabwe. They watched tears well up in an African mother's eyes when she realized she would go back home empty-handed.

The Langstons' experience symbolizes what is happening across Africa. What many call the worst drought of the century is reducing thousands to starvation. Earlier this year the United Nations Food and Agriculture Organization (FAO) announced that without help one third of all Africans — 150 million people — face the prospect of starvation.

Help has come from governments and private relief organizations, but it's sometimes too little, too late. More than 100,000 people have died in Mozambique — more than died in the drought which attracted world attention in the early 1970s to the West African countries bordering the Sahara Desert.

The drought isn't alone in causing the plight of starving Africans. Wars and political instability, poor economic planning, mushrooming populations, rural flight to the cities and creaking transportation systems have all done their part to strip Africans of their ability to cope with drought.

Countries in the Sahel, the region south of the Sahara Desert in West Africa, have never recovered fully from the early 1970s drought. Rainfall increased but never returned to normal.

The FAO has named 24 countries that need help feeding their people because of the drought. Few are surprised to find countries like arid Borkina Fasso (formerly Upper Volta) or Mali on the list. But Zimbabwe, long considered the breadbasket of southern Africa, also makes the list. And South Africa, another major African grain supplier, escapes only because it can afford to buy the grain it can't grow.

Southern Baptists, with missionaries in 14 of the 24 nations on the FAO list, have responded to African needs with grain, well-drilling and development projects to equip Africans to prevent future food shortages.

Since the beginning of 1982 the Foreign Mission Board has allocated more than \$7.5 million for hunger and relief in Africa.

One of Southern Baptists' most ambitious grain distribution projects has operated in Mali, where the U.N. Children's Fund says 100,000 children may die this year. Missionaries Norman and Beverly Coad have worked with fellow evangelicals to distribute 5,000 tons of grain.

Many relief experts say finding transportation for food aid has often been harder than getting the food itself. In Mali, the few rains which recently broke the drought turned dusty roads to mud.

In 1984 Southern Baptists have sent 50 tons of rice to nearby Gambia, funded transportation for limited grain distribution around Koudougou in Bourkina Fasso, provided grain and beans to families in several parts of Kenya suffering from drought and provided for emergency food distribution in Mozambique.

In Ghana, another of the countries especially hard hit, Arkansas Baptists provided 120 tons of rice for missionaries and volunteers to distribute.

Although the Foreign Mission Board provides emergency grain allocations during famines, it puts more emphasis on long-term development projects. Relief experts say the drought threatens to become permanent in parts of Africa bordering the Sahara. Without developmental help, people there may rely on relief for years to come.

Southern Baptists have sponsored a number of projects to provide clean water sources that are nearer to families and more dependable than traditional sources in times of drought. This year the Foreign Mission Board has allocated money for water projects in seven African nations: Borkina Fasso, Ghana, Uganda, Kenya, Zimbabwe, Ethiopia, and Swaziland.

In Ethiopia, where the drought is especially grave, a civil war has frus-

trated the efforts of numerous relief agencies to help. Southern Baptists have only a few missionaries there, but they've provided textbooks for a veterinary school, repaired a well in Addis Ababa, and provided water storage tanks for a lepers' village.

Tennessee Baptists are in the final months of a project in Borkina Fasso which includes a dam and reservoir, wells, and holding ponds as well as agriculture, literacy and public health training, and evangelism. In Zimbabwe, Louisiana Baptists work in a similar project in the area around Sanyati Baptist Hospital.

Good news has come from some of the drought-stricken areas. Rains came on time in the coastal West African nations this year, a sign of hope. Missionaries John and Pat Gordy in Ghana report that corn, the staple of the Ghanaian diet, is growing everywhere.

But on the other side of the continent, countries that escaped the worst effects of the drought earlier are beginning to experience problems. "At this very hour, we are facing a critical situation in about three-fourths of Rwanda with a drought which has severely cut the nation's bean crop and source of protein," said Crawford Keese, missionary to Rwanda. In Kenya the story is similar.

The U.S. House of Representatives Select Committee on Hunger warns the drought promises to continue into next year, becoming even more severe in some countries.

John Mills, FMB director for West Africa, supports Southern Baptist efforts to provide food and other aid in Africa, but points out even massive relief programs can't do as much good as normal rains. "Pray for rain," he urges fellow Baptists.

Mary Jane Welch is on the staff of the Foreign Mission Board.

Morgan requests reversal on clergy housing ruling

By Larry Chesser

WASHINGTON (BP) — Southern Baptist Annuity Board president Darold H. Morgan told a Senate subcommittee Congress should overturn a 1983 Internal Revenue Service decision to reverse its longstanding clergy housing policy.

During a Subcommittee on Taxation and Debt Management hearing, Morgan called the 1983 ruling by IRS (Rev. Rul. 83-3) "an erroneous interpretation of the tax law and an usurpation of legislative power by

the IRS." That ruling reversed nearly 30 years of official IRS policy by denying ministers tax deductions for mortgage interest and real estate taxes to the extent these expenses were covered by a tax-exempt housing allowance.

The revenue ruling took effect at the end of June 1983, except for clergy who owned or had a contract to purchase their houses by Jan. 3, 1983. For those clergy, Congress has put off

(Continued on page 5)



ETV guest

Earl Craig, right, pastor of First Baptist Church, Jackson, will be Jack Schweitzer's guest on "Access" at 1:30 p.m., Sunday, Oct. 14, on Mississippi ETV. Craig will give his views on the fundamental elements of Christianity.

Executive Committee considers SBC constitutional changes

(Continued from page 3)

agencies. One change allows the agencies to name the CEO "president" rather than executive director or executive secretary.

The other would allow the change of the designation of Harold C. Bennett, executive secretary-treasurer of the Executive Committee to president and treasurer of the Executive Committee. The change is to bring the designation into conformity with Tennessee law.

The Executive Committee also "acknowledged the fact" the treasurer of the Executive Committee automatically is treasurer of the convention.

In other matters, the committee:

—Heard a progress report on the new SBC Building, which is scheduled for move-in in mid-January, and declined a request to "reduce the budget for furnishings" on the basis the "already limited budget" had been as reduced as far as it would go.

There had been a request at the convention, though not considered by the convention, that the Executive Committee reduce its furnishings budget by 10 per cent and provide the balance for world hunger.

—Declined to conduct an opinion poll on "vital issues" during the 1985 annual meeting. Reasons stated were that less than one percent of the members of the SBC attend an annual meeting and that such a percentage is too small to get an accurate poll.

—Elected Richard D. White, pastor of First Baptist Church of Franklin, Tenn., to the 1985 Committee on Boards, replacing Alvin Douglas Sager, who was elected at the 1984 annual meeting, but has since moved from Tennessee.

—Approved a continuing study of

the site of the 1991 annual meeting; declined to rotate the meeting site between five cities in seven-year periods, and declined to change present procedure for encouraging local arrangements committees to attempt to find housing in private homes for messengers who may wish to save on expenses.

—Accepted a check for \$28,158.66, collected by young persons attending Centrifuge programs at Ridgcrest and Glorieta Conference Centers, and distributed it half and half to the Foreign and Home Mission Boards.

—Accepted the resignation of J. Thurman George, of Gilroy, Calif., who accepted a position with the Golden Gate Baptist Theological Seminary.

The Executive Committee paved the way for the Sunday School Board to begin publication of three new periodicals. Two will be *Prelude: Music and Adoration*, a Spanish-

language publication, and *Handbells*. A new monthly will be *Leisure Listening for Blind Youth and Adults*.

The committee also received the information that a contract for sale had been negotiated on the old SBC building in the amount of \$2 million to Parkway Properties of Nashville.

The initial proposal for the 1991 convention site was Atlanta, Ga., but the proposed date was the first week in June. At the Kansas City convention the request was made to find another site since many potential messengers might not be able to attend a convention held that early in the month.

The committee requested the Home Mission Board to work out an appropriate relationship with the Nevada Baptist Convention to have an emphasis on missions and evangelism in connection with the convention in Las Vegas in 1989.



A long, long thank you

The student body at Southern Seminary in Louisville, Ky. went to great lengths to express how it felt about Southern Baptists and the Cooperative Program. When the Executive Committee of the Southern Baptist Convention met in Nashville Sept. 17-19, Executive Secretary-Treasurer Harold Bennett was presented a scroll 170-feet long signed by more than 1,300 Southern students as a way of saying "thank you" for the support the seminary has received from Southern Baptists for the past 125 years. Bennett and Roy L. Honeycutt, president of Southern seminary, look at part of the list as it trails off the top of the SBC building in Nashville, Tenn. Church Administration professor Ralph Hardee and students from his doctoral seminar surround the two executives. — (Baptist Press photo by Craig Bird)

A glance at the Cooperative Program

(Continued from page 2)

situations and carried on programs which otherwise might have been lost forever. And so far, under the Cooperative Program, any missionary appointed by our Home or Foreign Mission Board has known that he would be cared for so long as the convention should exist. The same applies to all our convention directed efforts.

But it seems that an erosion has begun. Some of our churches, led by those who do not know the history of the Cooperative Program, have decided that they would like to direct their own program of activities independently of others. However, a church which contributes a very small percent of its budget through the Cooperative Program may spend a million dollars in what it calls a missions program; but in the very nature of the case, that church cannot do what the combined efforts of

the Convention might accomplish. The lack of cooperation and organized direction, should it become widespread, may well jeopardize the entire program of Southern Baptists. With (at last count) 3,403 foreign missionaries on 104 fields plus our home missions program, plus all the other activities carried on by the convention, to allow this to occur would be nothing short of a tragedy. My prayer is that it may never happen. We do not want to take away from our missionaries the confidence which they feel in a knowledge of the support back home. Also, with nationalism growing in many of the countries where we operate today, if we, through our misguided efforts, have to abandon some of those fields, it will be well-nigh impossible to ever enter them again.

As one who was here before its beginning, and who has seen the Cooperative Program in operation

Oct. 10 is deadline for RA day at MC

The registration deadline for RA Day at Mississippi College will be Oct. 10. The \$5.50 per person will include lunch and a football ticket. The registrations should be mailed to the Mississippi Baptist Brotherhood Department, according to Jim Didlake, consultant in the department for RAs.

Don Mines, missionary to Argentina who is coordinator for the Mississippi Baptist partnership with the Rio de la Plata, will be the missionary speaker. Jeff Powell, minister of youth at Pinelake Church, Rankin County, will lead group singing. Jay Ingram, Mississippi College student will deliver special music. Coach John Williams and several football players will deliver testimonies.

for these 59 years, my heartfelt comment is (to quote from an editorial in the Baptist Record of August 11, 1977):

"The Cooperative Program is the way to go."

M. T. McGregor, who lives near Raymond, retired in 1970 after 22 years as a director of missions in Arkansas. He is the editor's father.

Group of Indonesians make love 'concrete'

JURANG PORONG, Indonesia (BP)—In the predominantly Moslem Village of Jurang Porong, eight Indonesians who have watched Christianity in action the past two years have committed themselves to Jesus Christ.

For several years about a dozen men in Jurang Porong had met regularly for worship and Bible study, but little growth had taken place and no women had joined. So in 1982 members of the group decided to mobilize their love to help the community.

With help from Southern Baptist missionaries Fred Beck of Florida and Bobby Jones of Oklahoma—and \$3,000 in Southern Baptist Hunger and Relief Funds—the men designed and built a concrete cistern to catch water during the rainy season. Now women no longer need to tote 20-gallon buckets of water three miles up the mountain from a stream.

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Americans United, others file suit in Vatican ease

WASHINGTON (BP) — Calling U.S. diplomatic relations with the Vatican "unfair, imprudent, and illegal," more than 15 religious bodies headed by Americans United for Separation of Church and State filed suit in federal district court challenging President Reagan's appointment of William A. Wilson as ambassador to the Vatican.

Besides the organizations, which range from the National Council of Churches to the National Association of Evangelicals, 77 individuals joined in filing the suit. Several of those listed in the lawsuit are Southern Baptists.

Conspicuously absent, however, is the Southern Baptist Convention itself, which is still studying the matter before deciding whether to participate.

Named as defendants in the suit are Reagan, Secretary of State George P. Shultz, Secretary of the Treasury Donald T. Regan, and Wilson.

At a Washington news conference announcing the suit had been filed minutes earlier on Sept. 19 in the U.S. District Court for Eastern Pennsylvania, Americans United Executive Director Robert L. Maddox said the legal avenue was taken because parties objecting to diplomatic relations with the Vatican had "encountered deaf ears and closed minds on this issue in the White House and in the United States Senate."

"Southern Baptist plaintiffs include W. L. Lumpkin, president of the Baptist General Association of Virginia and pastor of Freemason Street Baptist Church, Norfolk, Va.; Robert D. Hughes, executive director-treasurer of the Southern Baptist General Convention of California; Robert A. Parker, director of the Christian Life Council, Arkansas Baptist State Convention; Alton H. McEachern, pastor of First Baptist

Church, Greensboro, N.C.; James A. Langley, executive director of the District of Columbia Baptist Convention.

Also, Charles H. Ashcraft, retired executive director of the Arkansas Baptist State Convention; Rudy A. Pulido, pastor of Southwest Baptist Church, St. Louis; C. Welton Gaddy, chaplain at Mercer University, Macon, Ga.; Ira H. Peak Jr., director of Christian moral concerns, Missouri

Baptist Convention; James Leo Garrett, professor of theology, Southwestern Baptist Theological Seminary; Paul Griffin Jones II, executive director-treasurer of the Christian Action Commission, Mississippi Baptist Convention; Leon Hyatt Jr., church extension director, Louisiana Baptist Convention, and Phil D. Strickland, director of the Christian Life Commission, Baptist General Convention of Texas.

Garrison invites Patterson to speak

By Norman Jameson

OKLAHOMA CITY, Okla. (BP) — Paige Patterson, one of the primary leaders of the most conservative faction in the Southern Baptist Convention, will preach Oct. 14 at First Baptist Church, Oklahoma City, Okla., where Gene Garrison, a leader of the moderates, is pastor.

Garrison, grieved at division among Southern Baptists, invited Patterson to preach when he saw the president of the Criswell Center for Biblical Studies would be in Oklahoma City to address the Capital Association Pastors Conference Oct. 15.

Patterson will end a revival meeting in Bowling Green, Ky., two days early to make the appointment at First Baptist.

Patterson will "preach the gospel of Jesus Christ" during the evening service beginning at 7 p.m., Garrison said. He emphasized there will be no debate, no panels, and no discussion of denominational politics while Patterson is a guest of the church.

Garrison, whose church ordains women as deacons, a sore spot among some Oklahoma Baptists, said too much time is spent discussing differences when faction spokesmen are together so the time with Patterson will be a time to "focus on the things that unite us."

The invitation was "characteristic of Gene" with whom he has been friends "lots of years," Patterson said. "I think really one of the most difficult things for people to understand is that we can differ substantively over issues, rather strongly, and still be perfectly good friends."

He said he will preach an evangelistic message, "which is what I'd normally do anyway. Another misconception people have is that I speak about inerrancy everywhere I go. If I preach about inerrancy twice in a year, it's an unusual year."

When asked about inviting Patterson to First Baptist, Garrison said, "the suspicions of my motives run from one extreme to another. Some of my friends will think I've betrayed them or lost my mind."

Garrison assures them he has neither "defected" nor is he trying to "win" Patterson over to another side. "I've been praying for a long time for a step back toward healing in the convention," Garrison said. "Everybody says we need to talk with each other. The question is, how do you do it?"

Garrison said when people talk about their differences, conversation degenerates to a "verbal brawl." So he will emphasize conversation on the positive unifying commonalities that he hopes will begin to heal the divisions in Southern Baptists' life.

Asked if this move would make a difference in the convention atmosphere, Patterson said, "I certainly hope so, at least in so far as helping overcome the feeling of some that people have to become personal enemies over this thing."

It takes all the running you can to keep in the same place. If you must run at least twice as fast as that. — Lewis Carroll.

No man is obliged to do as much as he can do. A man is to have part of his life to himself. — Samuel Johnson.

Thursday, October 4, 1984

BAPTIST RECORD PAGE 5



Care Critters to Montana

Care Critters, a puppet team of Calvary Church in Lamar Association, has returned from a mission trip to Deer Lodge, Montana. The eight-member team taught two Back Yard Bible Clubs each day and performed puppet shows at revival services each evening. Chaperones were Francis Downing and Nadine Freeman. The Back Yard Bible Club directors were Bonnie Sanders and Sandra Nobles. The team is directed by Mark Russell.

Morgan requests . . .

(Continued from page 3)

the effective date until Jan. 1, 1986. Morgan and other pension board representatives told the panel chaired by Sen. Bob Packwood, R-Ore., the 1983 ruling contradicted congressional intent in establishing the clergy housing allowance provisions in 1954.

Between 1955-1983, IRS interpreted the law to permit clergy to take mortgage interest and tax deductions in addition to the housing allowance exclusion. By its 1983 reversal of this policy, Morgan insisted, "the IRS has attempted to diminish the value of the housing allowance benefit available to clergy."

The pension board executives contended the 1983 ruling unfairly singled out clergy because it rejected the opinion of an IRS general counsel memorandum that no distinction should be made between clergy and

military housing benefits.

Morgan and the other religious community witnesses found a sympathetic listener in Packwood, who told them he hoped Congress would remedy the situation before its expected adjournment in early October.

Pending before Packwood's panel were proposals by Sen. Jesse Helms, R-N.C. (S. 2017) and Sen. John Warner, R-Va. (S. 2519) which would prevent IRS from applying the 1983 ruling or any similar future ruling to clergy and military housing.

A Warner proposal to do just that had been attached to the Senate version of a Department of Defense authorization bill making its way through Congress, but a day before the Packwood committee hearing, House and Senate conferees dropped that rider from the bill.

Library workshop will be Oct. 19-20 in Jackson

The Mississippi Church Media Library Workshop will be held Oct. 19 and 20 at First Church, Jackson, according to Keith Williams, consultant with the Sunday School Department of the Mississippi Baptist Convention Board.



Anderson

The workshop will begin with registration at 11 a.m. on Friday and conclude at noon on Saturday.

A banquet on Friday evening followed by a tour of the Baptist Book Store will be a part of the agenda.

Program personalities include James Rose, Jacquelyn Anderson, and Jack Lewis with the Church Media Library Department of the Sunday School Board; Chip Turner, media services director with the



Rose



Lewis

Louisiana Baptist Convention; Phyllis Tadlock, media library special worker from Lake Charles, La.; Peggy Tacon, media library special worker from Mobile, Ala.; and Joy Morgan Davis, author of *A Woman's Song*.

There will be conferences on classifying and cataloging, on audio-visual equipment, on planning and designing promotional materials, on book maintenance, and on library administration.

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Letters to the Editor

Cartoon protest

Editor:

I have never written you to complain about anything, however the time has come for me to mention a concern to you. The enclosed picture has been included in the **Baptist Record** for several years. I personally find it very offensive. I am sure, if the truth were known, many other of your fellow Mississippi Baptists would find it offensive also.

I have pastored in this state since the beginning of my ministry (1970). I was born, raised, and saved in Mississippi. I attended college at STATE SCHOOLS!! I went to Mississippi Delta Junior College and Delta State University. During these years, I pastored Mississippi Baptist Churches. I NEVER felt as if I were denying the Lord, neither was I ill-equipped!!

As a pastor who was educated in our state schools, I must protest the use of this type of material. Not all of us could attend Mississippi Baptist schools. For me it was impossible financially. The Lord opened the doors of college education for me, but at state schools. At the same time, I was called as pastor of two wonderful churches in the Mississippi Baptist Convention. I certainly feel that you need to be more aware of the fact that many of your Baptists in this state attended state schools. I hope to see improvement in the **Baptist Record** in the future.

Paul Blanchard, Pastor
Lakeview Church
Leland

We didn't use the cartoon you mentioned (Sept. 6) for several years; but, to our chagrin, we did use it once before (Aug. 19, 1982), also in connection with the promotion of Christian education. Usually the cartoonist, Jack Hamm, supplies only one copy of each; but in this case evidently we got two. While I had viewed the cartoon as a positive statement for Christian education, and I am sure that the cartoonist did also, I can see that it could also carry a negative implication concerning education on a tax-supported campus. And I am fully aware that there are many fine ministers who attended state schools. Some of our finest in the Baptist Building fall into that category. Knowing the cartoonist as well as I do (a period of 43 years), I am sure that he meant to cast no aspersions at quality, tax-supported education but to point out the dangers that could exist in anti-Christian education.—Editor.

A plea for integrity

Editor:

Every four years ministers are tempted to get caught up in acts of political endorsements. Some ministers compromise their ministry when they align themselves with one political party or the other, publicly, or from their pulpits. Many members from each party are members of our churches, and the minister is never to forget that a true minister has committed himself to serve each member of the body of Christ.

Loyalty to Christ must transcend politics. The minister is not God. He is as limited as other members of the

congregation in knowing all that he should about each candidate. Just because he makes some pious pronouncement from his pulpit that such and such a party is better than the other party is no guarantee that he is speaking "the truth, the whole truth, and nothing but the truth." Such pastors should remember that primary function is to preach about the most important issue — man's need for deciding for Jesus Christ (not Reagan or Mondale). Let ministers who judge otherwise get out of the pulpit and onto a soapbox. That is where they belong.

We even see highly placed officers of our convention caught up in the swirl, and heat, of election year matters. We see TV evangelists doing the same thing. Such activity even borders on the sacrilegious when such self-appointed guardians of thought inform God that such and such a party is the one which should be elected. God is not in need of our ignorant musings and misinformation. We are in danger of committing that sin which the Book of Job warns us against — "multiplying words without knowledge" (Job 35:16; 13:4f; 42:8). We need to remember that Hosea told us that our hope is not in politics (5:10; 6:3; 10:9; 13:11; 14:3) but in God (6:1-3; 7:10; 8:4; 10:12; 12:6; 13:4,9,10; 14:1 ff.) It is disturbing to see some Baptists who would tear down the separation of church and state — as guaranteed by our Constitution!

Jerry Vardaman
Starkville

No note to burn!

Editor:

Stories are told every day about churches in trouble, churches growing and churches in debt. In the last year, South 28th Avenue Baptist Church in Hattiesburg has experienced growth and tried to accommodate its growth. On Oct. 1, 1983, we began having dual worship services on Sunday morning. The church continued this for six months. At the beginning of January, 1984, the church voted to renovate the existing building known as the Family Life Center. The gym was renovated with a seating capacity of 450. The cost of renovation was approximately \$50,000. Here at the beginning of a new church year, renovation is complete, all the bills are paid, and THERE IS NO NOTE TO BURN!

On Oct. 7, South 28th Avenue Baptist Church will be having a dedication service for the newly renovated sanctuary. Featured on this day will be special recognition to those who participated as well as those who supplied materials. Dinner on the grounds will follow.

Goals have been set for high attendance of 250 in Sunday School and 400 in worship service. What a way to start the new year!

Join in the excitement at South 28th Avenue Baptist Church!

Gibbie McMillan, pastor South 28th Avenue Church, Hattiesburg.

"The pastor's office is essentially an office of leadership, and it is an office of divine appointment and authority." — J. B. Gambrell

Shortfall delays SBC co-op budget planning

By Craig Bird

NASHVILLE, Tenn. (BP) — The 1985-86 goal for the national unified budget of the Southern Baptist Convention will not be set until February 1985 — five months later than usual.

The SBC Executive Committee voted the delay at its meeting Sept. 17-19 because projected income for the 1983-84 budget year — while the largest ever — is expected to be between five and six million dollars short of projections (\$114.5 million for basic operating expenses of a \$125 million total which includes capital needs and the challenge portion of the budget).

That means the national mission and education agencies not only face a shortfall in their allocations from the operating budget but no money will be available for capital needs expenditures.

Messengers at the annual meeting of the Southern Baptist Convention last June approved a Cooperative Program budget for 1984-85 of \$130 million, including \$118 million for the operating budget. The Executive Committee has the authority to adjust the budget, but felt it was wiser to adjust the budget process in the capital needs area and in 1985-86 rather than tamper with what had been approved by messengers from across the country.

"We need to stress the fact the national Cooperative Program is receiving more money than ever before and the growth in terms of real dollars has been outstanding," John Sul-

livan, pastor of Broadmoor Baptist Church in Shreveport, La., and a member of the program and budget subcommittee of the SBC Executive Committee, said.

Income is below projections, at least in part, because the budget assumed an inflation rate of eight percent when it is now around two percent, according to Reginald McDonough, associate executive secretary and director of program planning for the Executive Committee. Also, he said, the Cooperative Program budget tends to run 18 months behind the national economy so the upturn has not found its way to CP receipts yet.

"The ship is not about to sink," McDonough said. "The Cooperative Program receipts are continuing to increase. We have had four straight years of significant increases in real dollars (excluding inflation)."

The six seminaries, the two mission boards, and the 11 other national agencies and commissions which receive Cooperative Program funds have adjusted for the 1983-84 shortfall and many indicated their requests for 1985-86 will be tempered by knowledge of "budget realities."

Narrowing the gap between available funds and capital needs, the "brick and mortar" projects, of the agencies may be more complicated. Already approved by messengers to the annual meetings are capital expenditures of \$3,340,385 for the fiscal year ending this month and \$6,874,000 in the 1984-85 budget. For the three

budget years, 1985-88, the combined capital needs have been set at \$25,866,000.

The SBC constitution provides that unfunded capital needs be carried over and included in the capital needs portion of the next year's budget. One option under consideration would move all capital needs forward one year which would allow the "re-aligned" budget to begin funding them with a goal of fully funding all capital needs by 1989.

Jimmy Allen, president of the SBC Radio-Television Commission in Fort Worth, Texas, and head of the Inter-Agency Council (a planning group from all the agencies) stressed the importance of "letting the people know the Cooperative Program budgets will always give priority to the programs of missions, education, and evangelism — we will not sacrifice our basic programs for people for any piece of brick and mortar — ever."

The program and budget subcommittee will meet again Jan. 23-25. At that time the agencies will make their final budget requests for 1985-86, and committee members will make the decisions on how to match realities with needs.

The budget will be presented to the full Executive Committee in February and to the annual meeting of the Southern Baptist Convention in Dallas the following June.

Craig Bird is features editor for Baptist Press.

Commission to expand contemporary issues work

NASHVILLE, Tenn. (BP) — The Christian Life Commission of the Southern Baptist Convention has voted to sponsor a series of consultations and conferences in 1984-85 dealing with the issues of pornography, alcohol and other drugs, violence, economics and peace with justice.

The commission, in its annual session also honored Foy Valentine, who is in his 25th year as executive director of the agency, and approved an operating budget for 1984-85 of \$899,000. The budget includes \$729,800 in anticipated gifts from the Cooperative Program and allows for a four percent cost of living increase for the agency's staff.

The commission also voted to expand ongoing efforts through development of resources for Southern Baptists on world hunger, Christian women's concerns, abortion, and gambling.

Officers for 1984-85 will be Charles R. Wade, pastor of First Church, Ar-

lington, Texas, chairman; David C. George, pastor of Immanuel Church, Nashville, Tenn., vice-chairman, and Lynn P. Clayton, editor of *The Baptist Message*, Alexandria, La., secretary.

First, Ridgeland, to dedicate auditorium

First Church, Ridgeland, will have dedication services for its new auditorium and office suite Oct. 7. Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board, will deliver the message at the morning worship service.

Lunch will be served at the church following the morning worship.

Ed Griffin is pastor, Alvin C. Doyle is minister of education and youth, and Ernie Albritton is minister of music.

Mississippi Baptist activities

Oct. 7	World Hunger Day (CAC Emphasis)	Oct. 12-13	Disaster Relief Training; Central Hills; 6 p.m., 12th-2 p.m., 13th (BRO)
Oct. 8-9	Church Training Workshops (In 2ach association)		



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Faces And Places

by anne washburn mcwilliams

Jester Hairston

"Amen, A---men, Amen, amen..." When I looked at that terrific movie, "Lilies of the Field," I nodded my head and snapped my fingers all the time Sidney Poitier was singing "Amen." At least I thought Sidney was singing. Last week I found out he wasn't. Jester Hairston was.

Then I wouldn't have known Jester Hairston. Now I do—and I won't forget him soon. "An Evening With Jester Hairston and His Music" brightened the City Auditorium Sept. 20. The concert launched a string of events celebrating the 40th anniversary of Mississippi Church Music department. At noon that day Jester entertained us in the Sky Room of the Baptist Building. Dan Hall, director of Church Music department, introduced him as "Mr. Rhythm" and as THE world authority on Negro spirituals, the songs of the slaves.

Mama and Daddy always listened to Amos 'n Andy on radio and then on television. And I did too if I happened to be around when the program was on. Now I have found out, after all this time, that Jester Hairston was playing the part of the Kingfish's brother-in-law.

This 84-year-old black man is short in height, but not short on words. He can talk a mile a minute, and he sang and joked and answered questions nonstop, for about an hour. Charm he has. And charisma.

Though he was born in North Carolina, he grew up in Pennsylvania. As a boy, he said, he'd sit around and listen to the old folks talk. His grandmother would tell of her experiences as a slave in Danville, Va. This probably led to his intense interest in the spirituals, he said, and his making them a specialty in his music career.

He was graduated from Tufts University, Boston, where he majored in music. He studied music theory at Juillard Institute of Music, New York. He trained choirs for radio and Broadway shows with such artists as the late Al Johnson.

Once, during the 30s, when he was out of work a long time, he decided he'd write and ask President Roosevelt to help him find a job. But how to make sure that the president would receive his letter? Somebody suggested he send it in care of the president's mother—and he did. FDR answered and did find him a job, teaching in several conservatories of music.

Jester first went to Hollywood in 1936 (his home is there now) when the Hall Johnson Choir sang the choral music for "Green Pastures." In "Beyond the Horizon," starring Ronald Coleman, he provided choral background. Since then he has conducted his own professional choir in "Portrait of Jenny," "Foxes of Harrow," "Friendly Persuasion," and other films. Also he has played character roles in films and on television—in "Summer and Smoke," "To Kill a Mockingbird," "Gunsmoke," etc.

During one era when job opportunities were scarce he took parts as

an extra, he recalled. "In all those Weismuller 'Tarzan' pictures, I was that man running around naked and saying 'Bwana.'"

"What you have to do to eat!" he lamented. "I think I've been the waiter or the butler in 9,000 pictures!"

He is a Baptist and speaks often at churches and conventions. Dan described him as "a Christian gentleman."

During the past 25 years, he has accepted many assignments from the U.S. Department of State to go to other countries as goodwill ambassador of song, to lecture, lead music festivals, and teach American folk songs. He studied Mandarin a year before his visit to China, and his teacher translated one of his songs into Mandarin. "The people were surprised and grateful when I sang in their language," he said.

"If you can say two words in the language of any country you visit," he declared, "you will be able to come closer to its people. The two words are 'Thank you.'"

He told us that the languages of West Africa do not have a TH sound, and for that reason the dialect of the American Negro used "dis" and "dat." A Frenchman, he said, has no TH sound in his language and so will say "zis" and "zat." Jester's grandmother came from Madagascar, in East Africa. And that side of the African continent does have TH sounds in its language, he added.

"In Europe they think of music as a melody. In Africa they think of music as rhythm and movement." Hence, the slaves in singing the spirituals dropped many of the final consonants of words, to preserve the rhythm of the song.

"The slaves learned religion from their masters and then created songs about their feelings. Often the masters gave them Christianity to make them docile, and taught them 'You will go to heaven if you are an obedient slave.'"

"Sometimes I feel like a motherless child' spoke of families of slaves being separated."

Some spirituals became what he called telegraph songs. Slaves would use them to get a message to each other—or to the master—through song. The master would tolerate in song what he would not listen to if spoken in words. "They would sing the master almost to sleep—then sing the hidden message quickly, and rapidly go on to the next verse." Jester sang "Gospel Train" as an example. It begins "O! git on board, little children..."

During the concert in the City Auditorium, all the spirituals performed by choirs or the congregation were ones composed and arranged by Jester Hairston. When he was not directing the singing, he sat in a big rocking chair at one side of the stage. Mayor Dale Danks gave him a key to Jackson. (See photos on page 10). When he was directing, he held the audience in the palm of his hand.

The final number—"Amen..."



"Git on board..." sings Jester Hairston for Mississippi Baptist Convention Board employees in the Sky Room of the Baptist Building. Dot Pray, keyboard specialist, Church Music Department, accompanies on the piano.

January Bible study seminar

NEW ORLEANS — A free seminar previewing the 1985 January Bible Study on the book of Psalms will be held Oct. 22, at New Orleans Seminary.

George Harrison, professor of Old Testament and Hebrew at the seminary, will lead the seminar.

The seminar is intended for anyone expected to have January Bible Study responsibilities or other interested persons. It will last from 9 a.m. to 3:30 p.m., including a lunch break.

The seminary will award continuing education units for the seminar.

To register or for more information contact Thomas Kinchen, director of continuing education, at 504-282-4455 or write to him at New Orleans Baptist Theological Seminary, 3939 Gentilly Blvd., New Orleans, La. 70126-4858.

Laziness grows on people; it begins in cobwebs and ends in iron chains. The more business a man has to do, the more he is able to accomplish. — Matthew Hale.

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Canada plans group holds first meeting

ATLANTA (BP)—An organizational meeting of the eight-member Canada Planning Group authorized by messengers to the 1984 Southern Baptist Convention was convened in Atlanta Sept. 12 by Chairman William G. Tanner, president of the Home Mission Board.

The group includes two representatives each from the Home and Foreign Mission Boards, the Sunday School Board and the Radio and Television Commission.

Tanner said the thrust of the four-hour meeting was to identify initial actions needed to develop broad working relationships with Baptists in Canada. "We are seeking to develop expanded mutual support systems for reaching Canada for Christ," he added.

A meeting will be held with leaders with the Canadian Southern Baptist Conference as soon as it can be scheduled, Tanner said. Also planned is a meeting with state conventions related to Baptist work in Canada.

In addition to Tanner, the group includes: Gerald Palmer (HMB), Keith Parks and Don Kammerdiener (FMB), Lloyd Elder and Richard Kay (BSSB), and Jimmy Allen and Luke Williams (RTV).

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BTN subscriptions are available from Broadman as well. Your church must subscribe to BTN in order to receive messages as they are telecast. Subscription rates are based on resident church membership and are determined annually from information reported on the Uniform Church Letter.

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Successful deaf ministry utilizes deaf members

AUSTIN Texas (BP)—To share the gospel with the more than 15 million deaf people in America, Vesta Bice believes deaf people must be trained for effective leadership.

"We've always said let's serve (the deaf), let's help them. Now we're beginning to say let's provide programs where we let them serve," said Bice.

An only child of deaf parents, Bice remembers a time when deaf people were told they could not serve. She also recalls the social stigma which prevented her own father from

fulltime Christian ministry. "We don't view deaf people as whole people," said Bice.

Now she is a Southern Baptist Home Mission Board Mission Service Corps volunteer. Deaf people, like other language groups, have their own culture.

Because of the differences between deaf and hearing worlds, a lack of understanding and communication on the part of hearing people results, she said.

"They (deaf people) are not walking around wishing they could hear. They do not see themselves as handicapped," she explained. "Deafness does not affect a person's mental capacities. But, it blocks them from achieving and getting all they want. They can easily cope with (deafness) if we let them."

Having deaf parents motivated Bice to work with the deaf. Before joining the Mission Service Corps, she was executive director of Texas Foundation on Deafness and director of deaf youth for First Baptist Church, Dallas.

After founding Reach Out to Texas Deaf (approximately 14,000 members), Bice became a Mission Service Corps volunteer to train deaf Texans for positions of leadership.

Baptism in Bulgaria

LOM, Bulgaria — The Baptist church here held a service recently in which "ten souls were baptized on their profession of faith."

The church experienced still another joyful occasion a few weeks later in celebrating the 80th birthday of Pastor Ivan Angelov. Angelov is also pastor of the Baptist Church in Sofia, and serves as General Secretary of the Baptist Union of Bulgaria.

"I thank God for his grace, that I still remain healthy, and that I can keep on with God's work and give witness to the love of Jesus Christ," Angelov said. EBPS.



Olympics choir theme is a knock-out

Choir Olympics was the theme for the Children's Choir enrollment at First, Gulfport recently. Pictured (l to r) Martha Frances Dugger, organist-children's choir coordinator; Janie Walters, narrator; Mr. T. — Tony Porter; Olympic Mick-Mickey Henderson, minister of music; Coach Paul Pounds; Andy Kalberg, commentator; and Rocky - Jimmy Stewart, minister of youth.

Long Beach commissions two

Lynn and Michael Hutchinson, recent missionary appointees to Togo, Africa, by the Foreign Mission Board, were commissioned by Long Beach, First Church, on Sept. 9. Hutchinson grew up in First Church, and attended New Orleans Seminary, and was pastor of the Kittiwake Church, a mission of First, Long Beach, for three and one-half years.

He will serve as a general evangelist in Togo.

Lynn is the daughter of Mr. and Mrs. Jimmy Wood of Calvary Church, Leflore Association. She has been employed by Hancock General Hospital as a social worker. In Togo she will be a church and home missionary. Both she and Mike are graduates of William Carey College.

Center Hill men oppose Vatican ambassador

Members of the Senior Men's Bible Class of Center Hill Church, Hamilton, have adopted a resolution expressing opposition to a U.S. ambassador to the Vatican. In part, the document states.

"Whereas the appointment of an Ambassador to the Vatican constitutes a formal and official relationship between the United States government and religious denomination, and,

"Whereas, a suit has been filed in the U.S. District Court, Philadelphia, Pa., by a coalition of Baptists, Presbyterians, Unitarians, evangelicals, and other religious groups, contending that the establishment of formal and official ties with the Vatican 'enhances the ability of the Catholic church to compete in the religious market place,' and,

"Whereas Paul Jones, executive director, Christian Action Commission, Mississippi Baptist Convention, has joined in the suit to ban United States diplomatic relations with the Vatican based on the First Amendment which specifically provides the separation of church and state.

"Be it resolved, that the Senior Men's Bible Class of the Center Hill Baptist Church, Hamilton, Miss., goes on record in the wholehearted support of the actions of the above named coalition."

MC to present Oct. 9 recital

On Tuesday evening, Oct. 9, 8:15 p.m. James Glass, tenor and Richard Joiner, baritone, will present a duet recital in Aven Auditorium on the Mississippi College campus. Patricia Walston will assist them on the piano.

Their program will consist of selections by Handel, Mendelssohn, Schumann, Verdi, Puccini, along with other composers. One of the selections will be a composition written by MC professor, James Sclater.

The public is invited, with no admission charge.



Lynn and Michael Hutchinson

Bibb moves to Coffeeville

Marvin Bibb has resigned as director of missions in Calhoun Association. He is moving to Yalobusha Association where he will continue to serve as part time director of missions and also as pastor of O'Tuckalofa Church.

The Yalobusha associational office has moved to First Church, Coffeeville. Bibb's address there is Box 447, Coffeeville 38922 (phone 675-8732).

Copiah pastor dies

John C. Gould, 66, died Sept. 22 at Kings Daughter's Hospital, Brookhaven. Services were held Sept. 24 at Hartman-Henderson Funeral Home chapel with graveside services at Monroe Memorial Park Cemetery in Monroe, La.

Gould, a Baptist minister for 30 years, was pastor at Poplar Springs Church in Copiah County.

He is survived by his wife, Mrs. Cornelia Gould; son, John C. Gould Jr. of Palmer, Texas; father, Herbert Gould of Bossier City, La.; three brothers; eight sisters; and two grandchildren.

Just for the Record



THE GAS OF FIRST CHURCH, STARKVILLE, recently recognized Amy Wade (pictured center) for her accomplishments in GA for the past church year. She was the only GA to complete her Missions Adventures. She is pictured with (l to r) Mrs. L. H. Mathis, WMU director; Mrs. Bill Hood, GA leader; her mother, Mrs. Tom Wade; and Kay Wamble, GA leader. Raymond Lloyd is pastor.

Liberty Church (Rankin) had an old-fashioned Sunday Sept. 30, and members were urged to wear old-fashioned clothes. A. C. Cooper, pastor of Easthaven Church, Brookhaven, preached at the morning service; and Mark Barrett, student at Mississippi College, directed the music. Lunch was served at the church, and there was singing in the afternoon by the Deacon Quartet. Wayne Crenshaw is pastor.

Members of Cherry Park Church, Clinton, held a church carnival recently to raise funds for a churchwide trip to the New Orleans World's Fair in October. The carnival included a cake walk, a dunking tank, a powder puff toss, apple bobbing, a fish pond, a rummage sale, and clowns. Hollis Alderman is pastor. Mike Carroll is minister of youth and education.



WOOLMARKET CHURCH, BILOXI had an old-fashioned day recently with dinner-on-the-ground and singing in the afternoon. Here are a few of the people who dressed in an old-fashioned way. The church also had High Attendance Day in Sunday School, Sept. 9. Their goal was 400 and they had 430. Donnie Guy is pastor.



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Missionary questioned on customs violations

Thursday, October 4, 1984

BAPTIST RECORD PAGE 9

LAGOS, Nigeria (BP) — David Cornelius, first-term Southern Baptist missionary to Nigeria, has been summoned by Nigerian authorities to answer charges about alleged customs violations.

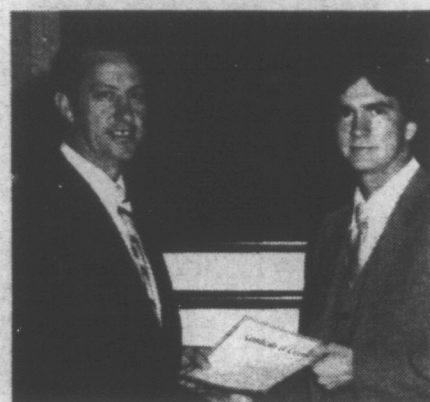
"What actually happened was that he carried to Nigeria an air rifle for his son and (\$20,000 worth of) equipment and supplies for the Baptist hospital in Eku," said John Mills, the Southern Baptist Foreign Mission Board's director for West Africa.

Cornelius, who has been freed on bail, was to have appeared for questioning in Lagos Sept. 20. First Baptist Church on Lagos has made an

attorney available to him.

The Nigerian government has stepped up an effort in recent months to eliminate corruption and instill a new sense of discipline in the country. That has resulted in charges against foreigners and Nigerians suspected of violations.

Cornelius and his wife, Elwanda, both Texans, were appointed last December and arrived on the field in early July. The Corneliuses, the first black couple appointed Southern Baptist foreign missionaries, live in Jos, Nigeria, where they are involved in language study.



MIKE HATFIELD, right, was recently recognized G. R. Deen, left, for serving near Booneville. He is the son of Mr. and Mrs. Willie Hatfield, and a student at Blue Mountain College. He may be reached for supply work by calling 728-8363. The pastor, Milton Koon, left, presented the license.

Donald H. Davis, son of Mr. and Mrs. James H. Davis of Iuka, was licensed recently to preach by the



Davis New Prospect.

Clyde Simmons and Roger Britt were ordained as deacons of Cliff Temple Church, Natchez, in a deacon ordination service Sept. 23. W. G. Dowdy is pastor.

DANVILLE, Va. (BP) — Howard W. Lee, president at Averett College since Jan. 1, 1980, has announced his retirement. Lee, 68, went to Averett as assistant to then President Conwell A. Anderson in 1971 and became acting president in July 1979, when Anderson retired because of a heart ailment. A few months later the trustees elected Lee president.

BRISTOL, Va. (BP) — Gary M. Poulton has been named acting president at Virginia-Intermont College for the 1984-85 school year. Poulton, 36, replaces James E. Martin Jr., who resigned his post recently after having been at the college less than a year. Since 1980, Poulton has been director of college relations in charge of development. Last year his title was changed to associate vice-president for external affairs.



FIRST CHURCH, QUITMAN, recently recognized G. R. Deen, left, for serving 32 years as head usher. He has served as an usher for over 50 years. Rex Yancey, pastor, right, presented Deen with a plaque as a memorial of the occasion.

Cleary Church, Rankin County, ordained two deacons on Sept. 23. They are Wade Stephenson Jr. and John Thornton. The pastor, Kent Shirley, preached the charge to the candidates. Others on programs were Steve Roberts, John Applewhite, and Henry Fillingame. Deck David, 1983-84 deacon chairman, presented the new deacons with certificates of ordination and gift Bibles from the church. The Adult Choir presented special music.

Anthony Zeoli, 86, evangelist, Bible teacher, author, and founder and director of The Radio Bible Hour Broadcast, Inc., headquartered in Philadelphia, Penn. died Sept. 9, in Ft. Lauderdale, Fla., from complications following a cerebral hemorrhage, announced Billy Zeoli, his son. Anthony Zeoli, a Philadelphia, Pennsylvania, native, had earned the title of "The Walking Bible," with his ability to quote the Bible from memory.

Born in the city of Philadelphia of Italian parents in 1898, Anthony Zeoli as a schoolboy ran away from home to seek adventure. He soon found himself in the heart of Philadelphia's underworld, slave to narcotics which caused him to commit many crimes. It was while serving a sentence in the Eastern State Penitentiary in Philadelphia that he was converted to Christ in 1920. His conversion came about through the reading of a New Testament which was given him in prison.

Memorial services were held Sept. 16, in Grand Rapids, Mich.

Staff Changes

William G. Watson of Clinton has been called as pastor of Burch Hill Church, Jackson. He will retire Jan. 1 after 18 years



Watson

with the Mississippi Department of Rehabilitation Services. Before that he was pastor of Briarwood Drive, Jackson; First, Lucedale; North Greenwood, Greenwood; and First, Houston.

As a bi-vocational pastor he served as interim at Flag Chapel, Jackson; Highland, Vicksburg; and Northside, Clinton. He has been pastor of Palestine, Lula, and New Haven in Hinds-Madison Association, and Beulah in Holmes Association.

He is a graduate of Mississippi College and Southern Seminary and holds a master's degree in rehabilitation counseling from Mississippi State University.

Mrs. Watson is the former Ann Ballard of Tupelo. They have two sons: Bill is minister of education at First Church, Lufkin, Texas; and Paul is employed by Goodwill Industries of Jackson.

Steve Jordan of Clinton has accepted the call of Hebron Church, Sardis, as pastor. Jordan was graduated from Mississippi College in 1981 and received the bachelor of divinity degree from New Orleans Seminary in 1984. Mrs. Jordan is the former Mary Ginn of Liberty. Jordan was ordained to the ministry recently by Morrison Heights Church, Clinton.

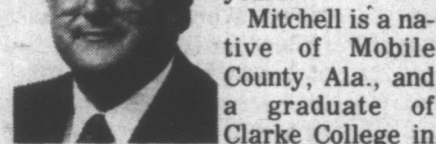
Judd Allen, consultant in the Mississippi Baptist Sunday School Department, has accepted the call as interim pastor of Puckett Church, Puckett, in Rankin Association.

John Hanbery has accepted the call as minister of music at Pocahontas Church, Hinds-Madison Association. Hanbery is an associate professor of music at Mississippi College and is a consultant with the Church Music Department of the Mississippi Baptist Convention Board. He and his family reside in Clinton.



Hanbery

Charles S. Mitchell has accepted the call of East Moss Point Church, Moss Point, as pastor. He formerly was pastor of First Church, Creola, Ala., in Mobile County, for 12 years.



Mitchell

Mitchell is a native of Mobile County, Ala., and a graduate of Clarke College in Newton. He is also a graduate of Mobile and has attended New Orleans Seminary.

Tony Porter, Assistant Pastor, First, Gulfport, has resigned to enter the Navy chaplaincy.

Jimmy Bazemore has resigned as pastor of First Church, Satartia, to enter evangelistic ministries. He is available for pastor supply, weekend revivals, gospel music, and drama. He can be reached at 746-4477 during the day and 746-3135 at night or by writing to 702 E. Broadway, Yazoo City, MS 39194.

Danny Guthrie has accepted the call as minister of music at Calvary Church, Belzoni. He and his family are long-time residents of Belzoni. Robert C. Ragland is pastor.

Jim Phillips has been called as pastor of Mount Olive Church (Lauderdale) and will begin his work immediately. He is finishing at New Orleans Seminary within the next few months. A. C. Johnson, past president of Clarke College, has served Mount Olive as interim pastor.

Dumas will break ground

Homecoming day will include a ground breaking ceremony for new education facilities and fellowship hall at Dumas Church on Oct. 7. Sunday School will begin at 10 a.m. and worship service at 11, followed with lunch on the grounds.

The afternoon service will begin at 2 with special music by guests and a message by a former pastor, concluded with a special ground breaking ceremony. The pastor is Bob Watkins.

Homecomings

New Sardis Church, Mt. Olive, observed homecoming on Sept. 30. Lunch was served at the church, and an afternoon service was held. There was no evening service. John L. Jones is pastor.

Midway, Carthage: homecoming; Oct. 7; Sunday School at 10 a.m.; morning worship at 11; dinner on the ground; pastor, Buddy Puryear, speaker for morning service; Doug Rumley, New Orleans Seminary, leading the music, special afternoon service.

Macedonia (Calhoun): Oct. 7 homecoming; singing services begin at 10 a.m.; dinner on the ground at noon; and singing continues in afternoon; Steve Evans, pastor.

Antioch Church, (Neshoba): homecoming, Oct. 7; Old-fashioned Sunday; Danny Lanier will speak in the afternoon, and special music will be provided by the Son Rise Quartet and others; special offering in the afternoon for the cemetery; James Gibson, pastor.

Fayette Church, Fayette, will begin the new church year Oct. 7 with all-day services and dinner on the grounds. The church has announced that it exceeded its Margaret Lackey State Missions Offering of \$200 by giving \$251.50. Paul Pearson is pastor.

Weathersby Church (Simpson), homecoming October 7; Sunday School, 10 a.m.; worship service, 11 a.m.; T. C. Pinson, pastor; lunch at the church; 1:30 p.m. service with gospel singing. All proceeds will go to the Cemetery Fund.

Glading (Amite County): homecoming; Oct. 7; Sunday School at 10 a.m.; morning message at 11; dinner on the ground; afternoon service and singing; no night service; Charles Kirkfield, pastor.

New Hope (Leake) homecoming Oct. 7; Senior Citizens will be honored in the 11 a.m. worship service and at an afternoon program at 1:30; lunch in the fellowship hall. James H. Young Jr., pastor; David Pickel, music director.

Liverpool Church (Yazoo) will observe Homecoming Oct. 8, the occasion of its 111th anniversary. The morning service will be at 11 a.m. with a basket lunch following at the church. An afternoon service will begin at 1:15. Halbert R. Selby Jr., a former pastor will deliver the message of the day. He is now pastor of Ogden Church (Yazoo). Music director will be Leon Giddings of Yazoo City. There will be special music in the morning and afternoon services.

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"An Evening With Jester Hairston . . ."

Spirituals composed and arranged by Jester Hairston were presented at the Jackson City Auditorium Sept. 20. Hairston, of Hollywood, Calif., has played character roles in movies, radio, and television. Dale Danks, mayor of Jackson, pictured, presented to Hairston a key to the city. The concert marked the beginning of Celebration '85 and the 40th anniversary of Mississippi Baptists' Church Music Department.

During the evening, several groups sang. Calvin Thomas

directed the Mt. Helm Baptist Church Choir of Jackson, the oldest black congregation in the state. Robert Morris directed the Jackson State University Chorus. Milfred Valentine directed the Mississippi Singing Churchmen. Hairston directed an all-state chorus. Dot Pray and Michael Smith were accompanists. Danny Jones, minister of music at Calvary, Greenwood, is project coordinator of Celebration '85. (A story about Hairston is printed on page 7.)



Jester Hairston, center, greets, l to r, Don Mines, missionary to Argentina, Chester Vaughn, program director, Mississippi Baptist Convention Board, and Dan Hall, director, Church Music Department.

HMB names Meridian couple

ATLANTA—Charlotte and George "Wayne" Herrington of Meridian were among three missionaries,



seven missionary associates, eight church planter apprentices, 16 church or language pastoral assistance recipients, and 46 field personnel financial aid recipients

Mrs. Herrington approved by the Southern Baptist Home Mission Board's board of directors at their September meeting.

Mrs. Herrington has been director of Christian social ministries for Lauderdale Association since 1981. The board's action upgrades her position from missionary associate to missionary status.

Formerly she was Baptist Student Union director/Christian social ministries director of the association from 1980 to 1981.

She is a graduate of University of Southern Mississippi and Southwest-

ern Seminary.

Her husband, George, is chief medical technician at the Jeff Anderson Regional Medical Center in Meridian.

Pastor's son killed in Beirut attack

RALEIGH, N.C. (BP) — Michael Ray Wagner, one of the two Americans killed Sept. 20 in the car bomb attack at the U.S. Embassy Annex in Beirut, was the son of North Carolina Baptist pastor Donald Wagner of Rocky Hock Baptist Church.

Michael Wagner, 30, was a petty officer first class in the Navy. He grew up in Pilot, a small Franklin County community. He attended Bunn High School and studied business at Gardner/Webb College in Boiling Springs, N.C.

He later sold automobiles in Charlotte, N.C. before joining the Navy in 1977. He volunteered for duty in Beirut in November 1983.

Off the Record

While traveling along the Georgia coast, a man stopped at a small wayside market and bought some peaches. When he commented that they were small, the proprietor replied, "Yup."

Returning a few days later, the man remarked that the peaches had not been very flavorful. The old gentleman nodded and said "Lucky they were small, ain't it?"

When his daughter commented on the fabulous new equipment in her high school home economics classroom, the father asked, "What have you learned to cook so far?" The girl shrugged. "We haven't got into cooking yet. We're only up to thawing."

Ellistown (Union County): Oct. 7 to 12; services at 10:30 a.m. and 7:30 p.m.; Jimmy Welch, pastor, Hillcrest Church, Jackson, Tenn., evangelist; Phil Nanney, minister of music, First Church, New Albany, music director; Ray Jernigan, pastor.

New Hope . . . Revival is scheduled for October 7-12. Former pastor, Glenn Morgan, from El Dorado, Arkansas, will be preaching, and Robert Goodman, from McComb, will be leading the music.

East Booneville Church, Booneville: Oct. 14 to 19; Jim Nunnelee, pastor, Bellaire Church, Bossier City, La., evangelist; Jerry Crawford, Wheeler Church, Wheeler, music director; Wayne G. Berry, pastor.

Robinson Street Church, Jackson: Oct. 21 to 26; services at 7 p.m.; Doyle Wesson, evangelist; Vance Parks, music director; Ron Sanders, pastor.

Wesson Church: fall revival; Oct. 7-10; services at 7 a.m. and 7 p.m.; evangelist, Gary M. Bowlin; music evangelist, Garner Keel; Ken Stringer, pastor.

Falkner Church, Falkner: Oct. 7 to 12; services at 7 p.m.; Danny Laferty, evangelist; Pam Bell, music director; Jim Ray, pastor.

Ridgecrest Church, Jackson: lay renewal weekend; Oct. 19 to 21; visiting team of 45 adults and 12 young people from throughout the state; Sidney Ellis, coordinator; Paul Stevens, pastor.

First Church, Yazoo City: Oct. 7 to 10; Sunday services, 11 a.m. and 7 p.m.; Monday through Wednesday, 7 a.m. and 7 p.m.; revival team all members of First Church: James F. Yates, pastor; Mrs. James A. Henley Jr., music minister coordinator; Lamar Self, song leader; Mrs. Vernon Sikes, organist; Mrs. Thad Henley, pianist; and soloists R. L. and Beth Sigrest and Kathryn Barfield.

Devotional

The perfect sacrifice

John 10:17-18

By Alan Kilgore

John 10:17-18 says, "The reason my Father loves me is that I lay down my life that I might take it again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my father."

There are times when through the sacrifice of one life another life is spared. Sometimes, for instance, in the midst of the horrors of war in order for one soldier to go on living another soldier must die. I had a close friend while I was growing up in Moss Point who was an avid patriot to his country. While some were doing whatever was necessary to stay out of the armed forces, he was ready and willing to serve.

He was not in Vietnam very long because of a wound he received shortly after he arrived. This is how it happened.

He had just emptied his gun firing at one enemy soldier and turned around just in time to see another Viet Cong with his rifle pointed at him. He fell to the ground just as the Viet Cong's rifle went off. He was wounded, but not seriously, and he lay there afraid to move for fear the enemy soldier would realize he was still alive. The Viet Cong walked over to him and began poking at him to see if there was any life left. My friend knew that it would only be a matter of seconds before this Viet Cong soldier would realize he was still alive and then kill him. A shot rang out from the distant bushes and the Viet Cong fell to the ground. My friend's buddy had seen what was happening and he knew that he would have to take the life of the Viet Cong in order to save the life of his friend.

This was a case where in order to save a life, a life must be taken. Our scripture said that no man took Christ's life from him, but that he laid it down freely. In order for my life to be spared, another life must be taken. Jesus, from the cross, spoke these words, "It is finished." Many conclusions can be drawn from these three short words:

- (1) The task Jesus came to fulfill was now complete.
- (2) The suffering he endured was now over.
- (3) The debt that I could never have paid was now paid for me.

Let's suppose that God came to us today and said, "In order to be forgiven of your sins all you'll have to do is endure the suffering and the torment of the cross." How many of us would take the beating and suffer the physical, spiritual, and mental pain Jesus endured? How many of us would subject ourselves to this cruel form of torture in order to pay the penalty of sin? I'm afraid some would drop out in the garden, others would surrender to their fears when faced with their accusers, and would there be any who would let themselves be nailed to the cross? Another question we could ask is this: would you be willing to die for me, or would I be willing to die for you? If we answered honestly we would probably say no. Taking all this into consideration all praise must go to our Lord and Savior because he endured it all for us!

I can never repay the debt I owe to the one who suffered so that I wouldn't have to, who died that I might live. The blood that fell from Calvary that day has fallen upon me and washed me whiter than snow. I'm so thankful that my Lord's suffering upon the cross is finished, and it grieves me to know that this beautiful and innocent man had to die for the wrong that I have done. What greater love has any man shown than to lay down his life for his friends.

Alan Kilgore is pastor of Oakdale Church, Brandon.

"No civilization can be better than its source." — J. B. Gambrell

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THE VILLAGE VIEW



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Time-limited service to children

For many years, The Children's Village has emphasized its determination to reduce to a minimum the amount of time which any child or young person remains in the abnormality of group care. Throughout its history, The Children's Village has affirmed its acceptance of the private home and family as the Christian ideal. Several years ago, after intensive study and preparation, The Village organized a formal structured group of programs designed to address in more express and specific fashion, the individual needs of each individual child assigned to Village custody and further designed to involve the natural family, especially the natural parents, in setting, working toward and reaching specific goals for children in what we have called "time-limited" or "task-oriented" programs. EVERY Village child receives the same quality of custodial care, including food, clothing, shelter, houseparent and staff supervision and guidance, school and church opportunities, etc. The time-limited program into which any Village child is entered is, however, peculiar to that child's needs and the needs of his natural family, and is geared to the return of that child to his natural family, after accomplishment of stated family goals within a stated period of time.

During the next several months, from time to time, as space is available, we will be identifying and further describing and explaining to readers of this publication, each of these task-oriented programs, how each is managed; and, what is proposed to be accomplished through each in order that The Village may remain faithful to its original and Christian reason for existence, while offering a service ministry which is relevant to "the time" and current needs of our society.

During this month, Mississippi Baptists will be convening in annual sessions, on the Associational level, throughout the state. We are anxious to report and account to Baptist friends and supporters and we have therefore requested time on the busy program of each of these Associational meetings.

Gifts of Honor and Memory August 26 — September 25,

A portion of the Village View is allocated each month to a listing of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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Kenneth Bealrd
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MR. Mike Bealrd
Mr. Spurgeon Mayfield
Miss Sherry Louise Beasley
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Mrs. Nola Beddingfield
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Mr. & Mrs. W. W. Benton
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Mr. Robert Bradford
Mrs. Willie Belle M. Bond
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Miss Janice Calhoun
Miss Marie Curtis
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Mrs. Susan C. Wilson
Mrs. Nick Bonds
Merle B. Montjoy
Miss Vada Bradley
Mrs. Mary T. Biglane
Magueritte C. Howell
Nell James Brause
Suzanne Coleman
Frank Maxwell Brent
Mr. & Mrs. R. L. Brent
Mrs. J. C. Brent
MR. & Mrs. J. C. Talley
Mrs. Jennie Brister
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Mrs. Clara Broome
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Mr. J. Russell Brunson, Sr.
Mr. & Mrs. Guy Branscome, Sr.
Holmes Jr. College Nursing
Program
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Mr. L. R. Bryant, Sr.
Mrs. Bob Garner

Mrs. Irlie Mae Buford
Mrs. Willie H. Smith
Sally Wilson
Mrs. T. O. Buford
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Mr. Dick Burnett
Mrs. Norman Moody
Miss Margie Burnside
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God's witness against his people

By Vernon L. Sikes, Yazoo City
Micah 1:1-3:12

The times were ominous for Judah and Israel during Micah's time. Morals were fearfully low. Corruption abounded in government and a low ethical climate prevailed in most areas of life. The two nations had become easy prey for the nation-hungry Assyrians because of the Hebrews' immoral obsessions—obsessions that drained them of any defensive power.

Micah was a common artisan from the little-known village of Mareshah, but his abiding faith in God caused him to speak forcefully about the day's issues. Not content with proclaiming his message to his rural home, he went into metropolitan areas and fearlessly warned the people of their impending self-destruction.

Micah wasted no words. His statements of God's judgment on evil were direct. "For her wound is incurable" (1:9) no doubt met quite a few unbelieving hearers who had been brought up in the belief that however much God might punish them for their sins, he would never permit their destruction.

I. God's anger against the Hebrews (chapter 1)

What were the Hebrews doing that would prompt Micah to speak so forthrightly? The spiritual laxity that had developed over the years was due to the worship of false gods which had gradually become a common practice in Samaria and

Jerusalem (v. 7). Perhaps it had been rationalized as religious freedom. Whatever the cause, it was there, and it was destroying the people.

So as not to be misunderstood, Micah pinpointed exact cities and their destinies. The Assyrians were advancing and Micah was playing the role of a Paul Revere as he went from town to town warning the villages and cities. He begged them to come to their senses in order to avoid annihilation. "The Lord cometh forth . . . and treads upon the high places of the earth" (v. 3).

II. Ethical concern (chapter 2)

With this chapter, Micah's focus changed. After a lapse of several years, an interest in corruption and exploitation is displayed in chapter two.

In addition to the Hebrews being weakened as a result of their worshipping false gods, the behavior of the wealthy men was an abomination. These men were void of any scruples when it came to business. They lied, cheated, and victimized to get what they wanted (v. 2). They thought nothing of taking advantage of unsuspecting people (v. 8). In short, they loved only themselves.

Micah's words stung and the wealthy schemed this time to discredit his message (v. 6), but nevertheless, the Lord would not be victimized. He was to reward them with evil (v. 3).

III. Appeal to the leaders (chapter 3)

A change in the ethical behavior of the Hebrews could have been more swiftly brought about by the leaders. The address in chapter three is the most powerful of Micah's presentation. He pointed out how the supposed leaders had become misleaders, dragging their nation to ruin.

Micah was not talking to heathens. They were men and women who were "distinguished" members of the church who spoke to God only in time of need (v. 4). Even the priests were "on the take" (v. 11). All had lost their sense of fair dealing and had become partners in exploitation and greed.

"For your sake" (because of you), the corruption of the national leaders would be the cause of the calamity that was about to take place. Everything in Jerusalem would become as a heap of ruins—even Solomon's magnificent temple (v. 12).

History records countless nations that were at one time powerful world leaders, but their standing was short-lived. The causes of the fall of those nations are treated by many scholars who characteristically point to internal decay—corruption, exploitation of its own people, division. The belief that God would not allow anything bad to happen to them only fueled the lust for more decay. But that's all in the past. God will not punish America to that extent—or would he?

We follow Christ

By Charles E. Myers, Jackson
Luke 5:1-11

The lesson is centered in the story of a miraculous catch of fish to which Luke attaches the call of the first four disciples. We need to be careful not to get lost in the physical miracle and miss the greater lesson. Jesus did not just provide fish for these men to sell. Rather he demonstrated a power that was available to them if they would follow and become fishers of men. The process through which they moved involved three steps and is probably the same path we must walk if we are to become his followers.

The first was the eliminating of self. These men were professional fishermen. They had grown up on that lake and had fished it all their lives. Their fathers had fished that lake and taught them all the tricks of fishing. These men had fished all night long and had nothing to show for it. In essence they said, we have failed. They could have said we have done as well as anyone else. And knowing these men as we do now, they probably had done better than anyone else. But the truth was they had not caught any fish. So they said in all honesty, we have tried all night long and have nothing to show for it.

The second step was the recognizing of his authority. This was not quite as easy as it appears as we look at it from our viewpoint of now. They were fishermen, he was a carpenter. They had grown up on the lake, he had grown up in Nazareth. They were recognized by their peers as good fishermen, he was a stranger among them, an itinerant teacher. And yet he was telling these men how to fish. And what he was suggesting went against every principle of fishing they practiced. So it was not very easy for them to say, "At thy word we will let down the nets."

Yet there was something about this man that caused them to do what he said. They not only said they would let the nets down, they did it. One had to feel they were not too surprised when the nets were so full they had to call their partners to help them pull

them in. There was something about this man that was different. If he suggested success, then you felt like you would succeed.

This confidence led to the final step, a complete submission to him. Peter recognized his special nature by declaring a sinful man like Peter had no business even being in his presence. Jesus responded by saying what you have seen is nothing in comparison to what you will see if you follow me. And Luke tells us, "they left all and followed him."

They were following to a whole new way of life. They were leaving their boats and nets, and the security of the family business, to join this man in his ministry. And this man who had no material comforts of his own offered them none to follow. They simply felt compelled by the strength of his personality to join his cause. And so, leaving life as they knew it, they followed him to do whatever life he had to offer. From a strictly material standpoint they lost a lot. But from a higher spiritual standpoint they gained immeasurably. And every generation since then, around the entire world, has been blessed because these men had the faith and courage to say we will follow thee.

Jesus is still calling for people to follow him. And he is still concerned with using those who follow to establish his kingdom on the earth by bringing people to an experience of faith in him. And the basic steps taken by these form an example for us. We must first see ourselves for what we are, sinners with no claim of righteousness or success of our own. We have failed at the task of being good. We must recognize the authority of Christ and be willing to do whatever he commands us to do. This involves a complete denial of self. Having taken these two steps we must then submit ourselves entirely to his will and follow his directions completely for our lives. And if we will, we will not only find a joy and peace beyond description, but we will make an incomparable contribution to the world about us. One cannot ask for more than that out of life.

Panama youth start missions

PANAMA CITY, Panama — Six young people trained in personal evangelism by Southern Baptist missionary Garry Eudy recently led 135 people to Christ in a door-to-door campaign. The young people followed up with home visits and started home Bible studies with the new believers.

First Baptist Church of Panama City agreed to work with the converts by forming a mission congregation. The young people then trained other youths in evangelism and witnessed in Agua Dulce, a town outside of Panama City. Another 175 people became Christians and a congregation of about 80 has formed.

to all men, especially to brothers in Christ. The reason for this is that if a man won't help his fellow Christians, he is not likely to help those outside of the faith. Doing good cannot be confined to the family of faith, but it must begin there.

Uniform

Life in the fellowship

By Bobby Lee, Tupelo
Romans 12:9-18; Galatians 6:1-10

This five-session unit continues the study of the letters of Paul. The unit deals with Galatians, Philippians, I Corinthians, Ephesians, Romans, and Colossians in order to focus on issues that challenge Christians to fulfill their responsibility in a complex age.

Love the ruling principle (Rom. 12:9-18). These verses show that love is to be a guiding principle in the Christian's life. Many duties are mentioned, but love is the note running through all the exhortations.

We are to love "without dissimulation" or without hypocrisy. Pretended love is despicable, but sincere love is a powerful force for good will between Christians.

We are to seek after goodness. Something in the soul of the Christian should cause him to abhor the evil and cleave to the good. There should be affinity for everything good but antipathy for everything evil.

We are to cultivate brotherly love. The love among the members of God's family should be warm and tender and affectionate. Such love is a proof of discipleship.

We are to show deference to others. With respect to any honor or special opportunity, it is noble on the part of a Christian not to seek it for himself but to prefer that a fellow Christian re-

ceive it instead. Love generates an unselfish spirit.

We are to be zealous in service. Slothfulness, laziness, and half-heartedness are unworthy. Surely the service of Christ ought to be characterized by concentration of purpose, enthusiasm of spirit, and utter self-abandon.

We ought to be hopeful and steadfast. Regardless of the situation in which a Christian finds himself, he can rejoice in hope. Such hope will inspire endurance in tribulation and steadfastness in prayer. Many Christians have glorified the experience of tribulation through the joy of hope and the prayer of faith.

We are to practice generosity and hospitality. This means that we should distribute to the needs of the saints and show hospitality toward fellow Christians and even strangers in the name of Christ.

We are to forgive wrongs and insults. One must have a forgiving spirit springing from real love in order to do this.

We are to share the joys and sorrows of others. It is much easier to weep with those who weep than to rejoice with those who rejoice.

We must guard against selfish ambitions and pride. A Christian ought to avoid selfishness in thinking about

others and in relationships with others.

Never pay back evil. Often the Christian receives evil treatment at the hand of the world, but he is not to pay back in kind.

Do the honorable thing. A Christian must strive to do the appropriate, the seemingly, the right thing. Such conduct will dispel many occasions for a quarrel.

Strive to be at peace with others. There are times when all efforts toward peace fail, but a real desire for peace is a mighty safeguard against violence. As far as possible we are to avoid an issue which would lead to a clash.

Consideration for fellow Christians (Gal. 6:1-10). If a fellow Christian is overtaken in a fault we are not to criticize nor condemn, but to help them to their original state in any way we can.

We are to bear one another's burdens, but there are some burdens that a Christian must bear himself. No one can do this for him.

We are to share our material possessions with those who teach the word of God to us. Many churches fail at this point.

In verse 10, Paul challenges us to seize each opportunity for doing good. He urges Christians to do good

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October 4, 1964

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